

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, September 6. 1707.

I Think verily the *Emperor* is a wiser Prince than the King of *France*, if what we have been told of the steps he has taken to pacifie the King of *Sweden* be true.

The *Emperor*, finding in the Exigence of his Affairs, he could be in no reasonable Posture to begin a new War, and especially with so Potent an Enemy as the King of *Sweden*, sends a Messenger to know, what it is will satisfie him, and upon making his Demands, he grants every, thing as the Publick Accounts say, that the *Swede* could desire; no matter whether the Particulars are right or no, the Parallel will hold I am sure, whether it be exactly as it is Printed, that he has sent Count *Zabor*, bound Hand and Foot to the King of *Sweden* to ask his Pardon, that he has sent the *Silesian* Officer that affronted his Men, to make his submission, or be Punish'd at his Discretion; that he has

restor'd the Protestants in *Silesia*, on *Bohemia*, or both to their Churches— And the like; in short, he has taken all the low steps possible to pacify the *Swede*.

The Principle is right in Politicks, whether it be in money or no; he is not now at leisure to engage with the *Swede*, he has his hands full elsewhere, and he may hereafter take an opportunity to Challenge those sort of Enemies at leisure; for without lessing the *Swede*, he is no more a Match for the *Emperor* single handed, when he is unengag'd with other Brails, than King *Augustus* was for him.

If the *Swedes* Demands are just, I do not say 'tis a fair honest Design, to make Concessions for the present, with a Resolution to break with him hereafter, but in Politicks the Princes of the World do not always consult their Honour.

But

But to come to the *French*, I cannot but think, had *France* been in its highest unbroken Lustre and Glory, had it been at the time of the Duke of *Luxemburgh*, and the Battle of *Landen*, when the *French* Armies were form'd of other kinds of People than they are now; had this form been falling on their Affairs—The King of *France* would long ago have sent an Embassy to the Confederates, to ask them what it was they demanded—And to let them know he would grant all their Conditions.

It is certainly no Prudence to play a lost Game; 'tis as impossible in common Reasoning for the King of *France* to withstand the Confederacy, so Powerfully now Cemented, so resolutely and unanimously fix'd in recovering the Liberty of *Europe*; 'tis as impossible for him I say to hold it out, as 'tis for him to build a *Babel*, a Tower up to Heaven—It was the Observation of a Great Man, who served King *William* in the late War, that tho' the *French* were every Summer to fight a *Lynden*—And have the better as they had there of the Allies, that yet in 10 Years they would be Ruin'd, even by Victory, and be at last destroy'd—His Reasons were, that they would lose all their *Veteran* Troops, which were Foreigners for the most part, and would at last be oblig'd to fight with their own People—And next the Expence would wear him out—Whereas the Confederates having all *Europe* to hire Troops in; and being Richer at bottom, 'as consisting of so many vast Kingdoms and States, they must weary him out in both the one and the other.

It cannot be Prudence therefore, I say, in the King of *France*, to play this lost Game out—He ought to give it up, and as we say in *England*, tell them he will fight no more, or in the Language of the War, cry *Quarter*.

But then I am answer'd open Mouth with an Out-cry; *Quarter*, no, we will give him no *Quarter*—We'll quarter him if you will, but we will give him no other *Quarter* than to pull him quite down now, and leave him neither Name, Place, nor Generation—This is a sort of a Talk, has been answer'd already, by almost all the Princes

in this Confederacy, in their Declarations, and Pretensions, and I have talk'd long enough on that Point: 'Tis Peace we fight for, and 'tis Peace all honest Men wish for, provided it be on such Terms, as may be Equal, Just, Honourable and Safe.

As therefore the *Dutch* gave in Answer last Year to the Duke of *Bavaria's* Letter; His Majesty may have Peace, whenever he pleases to think of making such Offers, as may be satisfactory to the several Pretensions of the Princes and States concern'd in this Confederacy.

Now it cannot be expected, when 'tis apparent the Confederates have, by the Blessing of GOD, the manifest Advantage of the War, that they should be the first that should make Proposals. He that seeks Peace ought to make the Offer, and I am perswaded, tho' *Tboulon* should be taken, and all his mighty Magazines there destroy'd, and the Confederated Armies entering *Spain*, or pushing farther into *France*, yet that should the *French* offer but three Articles as Preliminaries, he might put an immediate End to all this long, bitter, and bloody Strife; and that I may not hold the Reader in suspense about these three Capital Preliminaries, I shall give them very short.

1. Restore all that he has taken from, or encroach'd upon, of the Dominions of any of the Confederates.

2. Quit all the Pretensions of *Philip V.* to the *Spanish* Monarchy, and either cause him to resign and renounce it, or join with the Confederates, and declare War against him to expell him.

3. Restore the Edict of *Nantz* to his Protestant Subjects.

Granting these as Preliminaries, I cannot think my self out, if I say, the Confederates would Treat of a Peace with him, tho' they were at the Gates of *Paris*.

If the King of *France* cannot see his own Time, nor his own Interest, if he will be another *Pharach*, there is no other Remedy he must go into the *Red Sea*; that is, be overwhelm'd, and that I make no question will be the End of this War, if he ventures to hold it out another Summer.

MISCELLANEA.

I Indeed I never purpos'd to take up so much of my Readers time in these Papers about the Church Affairs, had I not been attacked by an Author with so much Confidence of Victory, who is carrying on a Design, manifestly pernicious to the Publick Peace.

He says, that the Presbyterians in *Scotland*, and the Dissenters in *England*, are resolv'd to pull down the Church of *England*—Nay, he reckons it so secure in their Eyes, that he begins to Capitulate for a Toleration, and fears they shall not obtain it for the Church of *England*, because says he, the Kirk will not Tolerate the Dissenters.

I shall take this whole Scheme to pieces; I do repeat it again, that the main difference between the Dissenters in *England* and the Church of *England*, is about Church Government, or if he pleases to have it out, Episcopacy—And whoever doubted this?—Has he not himself said, the Church would not stand with us for Habits and Ceremonies, tho' by the way, that was more than he had Orders to say from any body that could make it good—On the other hand I say to him; we should never have differ'd to such Extremity on either hand, about Habits and Ceremonies; the Church would long ago have abated something, and the Dissenters have advanc'd something, to meet them; but the Capital difference has been Episcopal Ordination, Re-ordaining our Ministers, and the Civil Authorities Discipline and Government of the Church; this I offer to prove, has been the only and most Material difference.

It remains then to examine, why this must be a Reason to prove, that there must be an eternal War between us, and to use his own Words, *Rehears*. *That the Dissenters must for ever Battle Episcopacy, and the Church ever defend it*; no Sir, there is a better way found out than this, to the Brethren Confusion and Mortification of the Party, and of all those that wish this Holy War to be carried on, and that is the UNION.

And pray what is the Language of Toleration in *England*, and Union in *Scotland*, but this—For Toleration, 'tis that there being a Division in *England*, in Matters of Religion, that all endeavours, either of Reconciliation, or Comprehension, having been found Impracticable and impossible, for that one

adheres unalterably to an Episcopal Hierarchy, and the other declare they cannot comply with it—That therefore to preserve the Publick Peace, and to erect a Union of Charity, where it cannot be a Union of Judgment—Both agree that there be an Act of Parliament pass'd, for the settling this Matter by a Law, so that Civil Feud may Eternally cease; by this Law the Dissenters are to satisfy the Government of their Loyalty, and Peaceable Deportment, by taking the Oaths of Allegiance, the Abjuration, the Declaration, &c. and all that the Government desires that way; and to satisfy and give Honour to the Church of *England*, they are to Sign all her Doctrinal Articles, and acknowledge them to be the Articles of their Faith—And on these Terms an Eternal Pacification is made, and the Dissenter is Tolerated in his Liberty of Worship, yet the Church is secur'd in her Establishment by Law, which the QUEEN is Sworn on one Hand to maintain, and the Dissenter is Sworn on the other Hand to be true to the Queen.

Where now is the necessity, that here should be an Eternal Bickering and Quarrelling; and what is the Peace and Union, the Queen's Majesty has so much, and so often Exhorted to, and what is it we have been talking about now but this very thing; that either Party being Establish'd in their just Bounds, and secur'd against Encroachments one of another, all the Strife and Contention might cease, and we might live in Charity and Neighbourhood one with another?

And this is just the same in the Case of *Scotland*, *Mutatis Mutandis*; What is the Union made for, and what the several respective Acts of Security, that either Nation hath enter'd upon; what are they, I say, but a stating the above Case, that a Peace of Principle not being to be expected between the Nations, a Peace of Practice may however be Establish'd—And as a Union cannot be made, yet by a Solemn indissoluble Compact, the Bounds of either National Church may be mark'd out, and an Impregnable Fortification be built round both, that neither can be ever able to invade one another?

Taking no Notice of this Constitution, we brings two wonderful Instances from *Scott*, and, to prove that the Kirk of *Scotland* will pull down the Church of *England*

1. The *Cameronian* Address. 2. The People in *Scotland*, Praying for the pulling down the Idolatry and Superstition of the Church of *England*.

For the first, 'tis an evident Sign of the Unfairness and Dishonesty, to say no worse of it, of this Party, since the very Author that quotes it, knows whose Address that was which he Printed, viz. Mr. *John Hepburn*, and those poor weak People call'd *Cameronians*, who 'tis known are a People that run up their Notions to unjustifiable Extremes, that they own, neither the QUEEN, nor the Government, nor the Church; nor does the Church own them; their Principles are Condemn'd by the Church, and their Ministers both Deposed by the general Assembly.

How fair is it now to charge this, as the Act of the Church of *Scotland*, and to determine for her that she will do so and so, because a People which she disowns professes so.

2. O but they Pray that God would pull down the Idolatry and Superstition of the Church of *England*! do they so? Pray, Gentlemen, requite their kindness; and do you Pray to GOD to pull down the Idolatry and Superstition of the Church of *Scotland*, and then you are even with them; or else on my word, they are kinder to you, than you are to them; Do they Pray to God to pull down the Idolatry and Superstition of the Church of *England*, AMEN say I, and of all the Churches in the World—Let Idolatry and Superstition be pull'd down wherever it is to be found; if there be no Idolatry or Superstition among you, what need you be concern'd? and if there be, great is their Charity for you, to pray for your Reformation—I hope, SIR, you will not pretend to be afraid, the Presbyterians should Pray down your Church—Indeed if you are, you are in Danger enough.

Now as for all other Methods, the Union is the Screen of the Church of *England*, and the Screen of the Church of *Scotland*; their Bounds are set, they cannot exceed, nor can a Law be made to dissolve it; I say, as I have said before, no Power on Earth can alter it, or break in upon the Stipulations on either side.

And thus all this great Fright is over; 'tis true, SIR, we cannot Conform to Episcopacy; if we could with any Peace of Consci-

ence, we would have done it long ago, but we cannot do it; we own it is the main difference, and that it is never like to be reconcil'd, as to the Point of Judgment; but we have Solicited you long for a civil Peace, an Agreement of Charity and Neighbourhood, and that there may be no more Strife about this Matter, you have a fence of the most durable Quality in the World round your Constitution; we are content with a Legal Toleration, we Capitulated for it before the Revolution, it was our due, you honestly perform'd your Contract, and Pass'd it into a Law, and we are content with it, and depend upon it; all the honest Men among you desire it should continue, and as for the Knaves of you, we are out of their reach.

Thus, SIR, Union and Toleration, the two things your Party abhor, overthrow the whole System of the Destruction of Episcopacy which you had form'd, and nothing was wanting to clear up the Matter, but the setting it in a true Light, which I have endeavour'd as briefly as I can.

There is another mighty thing which this Author strikes for, and which I suppose is design'd to be brought upon the Stage of the World against the next Parliament, viz. Toleration in *Scotland* for Episcopal Dissenters; of this I shall only say—God sparing Life, I will not fail to meet their Arguments there at that time, and to prove,

1. That Toleration is not due to the Dissenters in *Scotland*—By the very same Arguments which prove, that it is due to the Dissenters in *England*.

2. That the Episcopacy in *Scotland*, and Episcopacy in *England* are on two different Foundations.

3. That Toleration will ruine the Dissenters in *Scotland*, and they are Distracted if ever they desire it.

4. That there are none, or but very few Religious Dissenters in *Scotland*.

5. That there is a Legal Settlement and Liberty already, for all Dissenters in *Scotland* upon easier Terms, than for those in *England*.

6. That no Episcopal Dissenters have ever been Persecuted for Religion there, either by the Kick or the State; and of all these the World shall hear at large by themselves.